

Kirkwood

Thirst Amidst Four Rivers





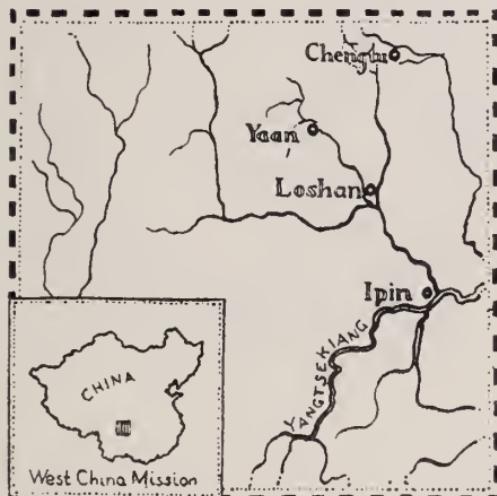
Digitized by the Internet Archive
in 2017 with funding from
Columbia University Libraries

<https://archive.org/details/thirstamidstfour00kirk>

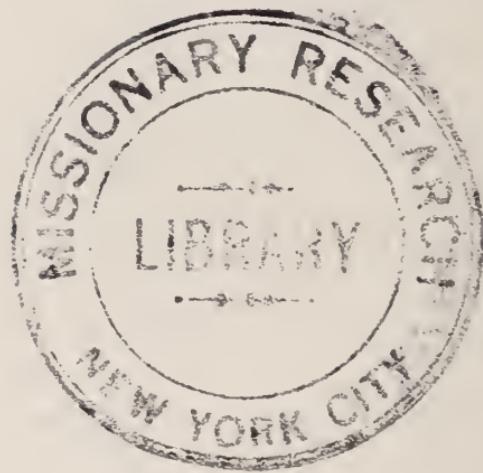
Thirst Amidst Four Rivers

by DEAN R. KIRKWOOD

in collaboration with
West China missionaries



AMERICAN BAPTIST FOREIGN MISSION SOCIETY
WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY
152 Madison Avenue, New York 16, N. Y.



C O N T E N T S

	PAGE
Foreword	4
Preface	5
I. The Land of the Four Rivers	7
II. Sixty Million Thirsty People	9
1. The Thirst for Health	9
2. The Thirst for Education	15
3. The Thirst for the Living God . .	24
III. "Sir, give me this water, that I may not thirst"	37
Missionary Staff (1948)	39

Foreword

THIS small book effectively tells its own story—the story of the West China Mission of Northern Baptists. Although Mr. Dean Kirkwood, on his first term of service to West China, has taken the initiative in writing what is here set forth, every member of the mission has made his or her own contribution and therefore it is the voice of our West China staff. Burdened with the need and thrilled with the opportunity confronting them as envoys of Christ in so strategic an area as Szechwan Province and at so crucial a time as the present, they simply had to speak out.

We have long wanted just such a statement as this, and so we join with our missionaries in sending it forth to inform and to challenge. West China, too, is a land upon whom the light of Christ must increasingly shine and her people are among those who out of every land must be enrolled as the sheep of His pasture.

JESSE R. WILSON, *Home Secretary*
American Baptist Foreign Mission Society

New York, N. Y.
September, 1948

Preface

IT has been 25 years since the West China Baptist Mission attempted to tell its story in printed form. Then West China was just emerging from the Revolution of 1911. Institutional work was just getting a good foothold with the establishment of Baptist schools and hospitals.

Since then the world has gone through two world wars and a depression, and now is emerging into the atomic age and the aggression of communism. All of these world events have influenced mission work here. West China now recognizes its part in the nation's struggle to establish a democracy. The way is difficult, beset by pettiness, corruption, and 4,000 years of tradition; but slowly the forces of democracy are beginning to work.

As in those early days, Baptist missionary work faced a new phase of life in West China, so today Baptists are confronted again with a new opportunity. What shall we do with it? It is the editor's purpose to present to the laymen of America the current work, its problems, its successes, its future, as seen by those who are on the field today. Some details of the work can not be included in this story, but the main phases of the work are portrayed.

This pamphlet could only be written with the generous cooperation of all my fellow Baptist missionaries. All have had a part in the story. Representatives of both the AMERICAN BAPTIST FOREIGN MISSION SOCIETY and the WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY were asked to give accounts of their work. The point of view expressed in this story ranges from those pioneer missionaries who are completing forty years of service in West China to the most recent arrivals.

Regardless of our professional training we are all striving toward the magnification of Jesus Christ our Lord and the winning of the Chinese to Him as their Lord and Saviour.

Yaan, Sikang, West China

DEAN R. KIRKWOOD



UNIVERSITY CHURCH (*Proposed*)

WEST CHINA UNION UNIVERSITY
CHENGTU, SZECHWAN, CHINA

中國四川成都
華西大學禮拜堂

I

THE LAND OF THE FOUR RIVERS

THE pioneering Baptist missionaries in China followed the American tradition of "going West." In 1893 the Province of Szechwan (meaning: four mountain streams) was the mysterious empire of the Manchu kings. Nature had effectively erected almost impassable barriers of jutting mountains and treacherous rivers which repelled all but the stout-hearted.

No other foreigner in West China knows "The Land of the Four Rivers" as well as Dr. D. S. Dye, who is completing forty years of Baptist missionary service. He was among the second generation of the early pioneers and has an intimate knowledge of the growth and change in Szechwan—now divided into Szechwan and Sikang Provinces. He says:

As there are several conflicting lists of the particular four rivers, it is well to let them be symbolic of the 502 streams that are given names on the 1888 map of Szechwan Province.

There are sixty million people in the inclusive Szechwan. Roughly, the people in the high mountains and plateau are tribal folk of different languages and cultures, even though most of the families have representatives who speak two languages, one for conversing with their fellowmen and the other for trading in the valley markets where the Chinese live. In the eastern part of the province most of the people are Chinese, and in the western part many of the people are Chinese. The great preponderance of all the inhabitants are of Chinese blood.

The high mountains and their snows, as well as the deep gorges and swift rivers, separate and pocket the peoples. The peoples have developed a working cooperation. The tribal folk collect medicinal herbs, skins, musk and do marginal farming in barley, etc., and some of them come out in the slack months of winter to clean out Chinese irrigation ditches and dig wells—and they carry back Chinese cloth and iron and other things. The Chinese cultivate rice and a hundred and one other crops most intensively in the exceedingly fertile soil of the plains and lower hills.

Chengtu has been the mecca of this larger province for over two thousand years. High cultures were developed here 2,000, 1,200, 900, and 500 years ago, but some 300 years ago a religious fanatic destroyed much and in the 18th century Szechwan was 'back beyond' to the coastal Chinese. Chengtu was the Chinese terminus of the Silk Road which went out through the Kansu Corridor to the northwest and to Europe. The Imperial Highway and amban route with its extension for tribute-bearers under the Manchus ran from Imperial Peking through Chengtu, Yaan, Tachienlu, Lassa to Bhutan and Nepal. The Yangtze River (commonly known to the Chinese as the long river) connected Chengtu's Min River with Shanghai via the famous Yangtze Gorges.

More than three centuries ago there was and still is a whole family of words that used the word *fu* and they connote *foreign*. The word savors of the camel, mule, ox and yak caravans. Then *foreign* connoted the highways across Inner Asia and Persia. Later there came to be a set of words that included *yang* and these words have the tang of salt water, and connote *sail* and *steam*. Now there are words which have their basis in *electricity*, *metal* and *gas*—these smell of gasoline and the products of internal combustion engines. These words connote 'over the Hump' for thousands of G.I.'s, and an entrance and exit over the Japanese lines in 1940 for the missionaries.

These things are said here to make vivid that Szechwan and its Chengtu (capital) has been the frontier of China, and then the 'backtier' (during the periods of regression), and now holds a central place that knows something of the world and about which the world knows something. It is now reassuming its place in China as of old. In 1908 it took ten weeks by steamer and houseboat and chair to reach Chengtu from Shanghai; in 1927 it took three weeks by steamer and chair, and today it takes from breakfast to mid-afternoon by plane.

But it is more than mountains, rivers, plains, it is more than travels and miles and the telescoping of time, that we think of when we visualize Szechwan today. We are thinking of peoples of three generations—grandfather, father and son (and of grandmother, mother and daughter especially) as they have seen and are seeing life and its meanings.

Man's basic needs have not changed but attitudes, aspirations, and loyalties have changed in these parts. The missionary approach has changed, the Chinese and tribal responses have changed, but the Good News, the Gospel is still good news. The missionary is no longer alone since the major part of the spread of the gospel is done through the West China Baptist Convention.

West China is no longer "an empire within an empire, a month back of the Gorges," but it is now conscious that it is a part of China, and that there are some possibilities of "One World" and that Chengtu, Yaan, Loshan and Ipin Baptist churches are more than parochial. We belong to a world-wide church that is trying to bring in the Kingdom of Heaven that is China-wide and world-wide, an idea that is beginning to take shape in "The Land of the Four Rivers."

II

SIXTY MILLION THIRSTY PEOPLE

1. The Thirst for Health

THE two most vivid impressions new missionaries receive on arrival in China are the great numbers of people and the prevalence of disease. In America disease in the form of sores is usually covered, but in China one comes in contact with all types of open ulcers. The millions of people who have scalp and skin diseases are appalling! Physical abnormalities of all kinds are to be seen openly on the streets of any city. Even contagious diseases are never quarantined. Thus, control of disease is one of the major problems of China.

Efforts are being made to improve the health conditions in China, but an over-population and extreme poverty more than overmatch the inadequate facilities. There is a real thirst on the part of the people for health. They are open to Chris-

tian hospital work in an unprecedented opportunity. The foreign doctor and the foreign hospital have earned a rightful place of recognition in the Chinese community. The people, by and large, no longer think that the foreign hospital takes men's hearts and babies' eyes to make medicine! They now know that the Christian hospital is their best friend. This is not to say the Christian hospital is adequately taking care of all the medical needs of the people. But the Christian hospital is making a distinctive contribution to the health of the Chinese community, and is ministering in the name of Christ.

The Baptists quite early responded to the need for healing. Dr. Dorothy Gates, Ipin, writes, "Even earlier than organized educational work, medical work in the name of Christ followed on the heels of the pioneer preaching and pastoral work, to exhibit, in tangible form to those they were seeking to win, the love and compassion of our Lord Jesus Christ." We now have a union hospital (Woman's Board and General Board) in Ipin and a General Board Hospital in Yaan, [superintended by Dr. Tsen Wen-chieh]. The Baptists have long cooperated in the Chengtu Union University Medical School, which is the training center for all of West China. Dr. Y. T. Beh, superintendent of the Union University Hospital is a Baptist who received all of his primary and high school education in our Ipin Baptist schools. Out of the Union Medical School in Chengtu have come our present Chinese doctors and many of our nurses.

What does a medical missionary do? The answer is, "Everything!" There are no close-drawn professional lines in missionary work—except that preachers don't try to perform surgical operations! The doctor, however, often has to be the preacher! Dr. R. L. Crook, Yaan, while he is a specialist in his own field, is also a very competent advisor in a half dozen other fields. He is Yaan's expert builder, designer, repairman, administrator and a specialist in tropical diseases. But what are the activities of the Christian hospital? Dr. Dorothy Gates answers for Ipin. (Baptists have three M.D.'s in Ipin, Dr. Marian Criswell, Dr. Robert Ainslee, and Dr. Dorothy Gates,

as well as a very capable Chinese colleague, Dr. Chuang De-min, Superintendent.)

If the night has been uninterrupted by obstetrical or other calls, the first order of the day will be ward rounds. Obstetrical patients are always with us and fortunately there are more normal cases now coming to the hospital than formerly, but there are still all too many neglected, abnormal cases carried in from the country by chair or brought by boat from miles away. Patients often come in dirty, ragged and patched clothes, perhaps with their bodies covered with skin disease such as the "itch." What a metamorphosis when they are bathed and their clothing changed for our clean hospital pajamas and jackets and they are put to bed between clean sheets and under quilts and pretty spreads of plain muslin decorated artistically with appliqued butterflies or flowers!

As to medical and surgical patients, there is a great variation, but gun-shot wounds, malaria, dysentery, T.B. and operative cases are predominant. And how we do need a separate place to care for the tuberculosis properly!—and the staff to handle it if we had the place—and an endowment to run it, for most of the worst cases are without money to pay adequate fees for their care!

After the rounds of the wards, if there is no interruption, comes work in our Out-patient Department. The O.P.D. is open six mornings a week from 8 to 11 o'clock, but we are seldom finished before 12 or 12:30. There are usually between 100 and 150 patients each day, a definite increase over former years. And many are skin disease cases, or eye patients, surgical cases for dressings and an increasing number of obstetrical patients coming for prenatal examinations. Round worms infest almost everyone.

In the afternoon at certain times the doctor has a class in the nurses' training school, and certain days are operating days, now often involving three of the four doctors from 1:30 p.m. till 5:50 or later. At other times we are busy treating hospital and emergency patients, and doing work related to our individual responsibilities, such as treasury, drug room, instruments or supplies, correspondence and ordering of drugs and supplies. Most records and statistics, as well as patients' histories devolve upon us. And any new prescriptions, that at home a pharmacist would handle, must be figured out by one of us—how to make

some things that are always ready-made at home—and new pieces of equipment which we often find we can make out of next to nothing—also new procedures to inaugurate, building repairs to see about, etc. Then on Wednesday at 4 p.m. is church prayer meeting, and Thursday at 4 p.m. is choir rehearsal at which one of us tries to participate if possible.

In the evening there are always ward rounds to be made. One night is a graduate nurses' English class which they have requested and which the doctor enjoys as much as the girls. Then there are staff prayers and student prayers—separate except for once a month when we meet together and one of our church workers or outside friends speak to us. Our combined group totals 70 now. Several evenings a month are also occupied in gatherings of the foreign missionary personnel, for dinner and fellowship, business meetings and prayer meetings.

On Sunday there are the usual rounds to be made, emergency patients to be seen, and a morning preaching service in the large ward followed by morning and evening services at the church.

Finally, obstetrical work both in the hospital and in the homes may come at any time of day or night. This allows for no humdrum routine—for rounds, clinic, meals, sleep, church, accounts, anything, may be interrupted.

To follow an obstetrical outcall from the beginning, I would like first to introduce you to our little gatewoman, Yin Chieh-chieh, an important part of our institution. She calls the nurse on duty when at any time of day or night a baby just born at home is brought to have its cord dressed by us—a custom started by Dr. Bretthauer which has saved thousands of babies from dying of lockjaw, even yet a most prevalent cause of death in new-borns here because of unhygienic conditions in unattended home deliveries. She calls when someone comes to invite us to a home for a delivery or to see a medical case. When we have asked the details and conditions and the hospital permits our leaving, then Yin Chieh-chieh toddles on her tiny bound feet to call the coolie next in order for an outcall.

The coolie then calls rickshaws and carries out the two large boxes if it is a delivery—or two smaller ones if a medical call—to place at our feet in the rickshaws. Thus the nurse and doctor go bumping off, the coolie trotting alongside, accompanying

us to keep with the boxes and occasionally to be our "telephone" and supply line if we find we need anything special from the hospital.

Today we are going to a delivery in an average home. We follow a long, dark ally to a back court. There are dirt floors, and the bedroom is almost fully occupied by a canopied bed and one table. As in most homes, there is no daylight in the bedroom and we step carefully over the high doorsill and try to avoid stepping on the chicken and dog, while we call for a vegetable oil lamp. Over the bed is set an open umbrella. In the bed back of the patient is a mirror. No clothes are prepared for the baby but old worn clothes of the family will be found for us to use. These and other superstitions we meet frequently. The patient would be better treated in the hospital, we find after examination; and then comes the discussion as to whether the neighbors will allow her to return through the main house door after delivery and before her 30 or 40 days are up. This superstition is less prevalent now, but still is often met. With a number of families usually living in a series of courts and using one door to the street many people are thus affected. We finally stay and deliver the patient there. Then we see the family give her the usual egg and soup and leave our routine instructions. In some better homes we are also invited to eat eggs, a tradition at this time.

We get back to the hospital to find the family of a very seriously ill patient anxious to take her home immediately. Though less often than formerly, there are still many with this superstition and fear of dying away from home, so we are occasionally deprived of the opportunity of trying to save a critically ill patient. But in some of these situations we find a real opportunity to share Christ with the patient and the family.

We regret that we do not have permanently one or two hospital evangelists, but our doctors and nurses and students, especially in the wards, have and use opportunities for witnessing to patients, some of whom afterward come to church and accept Christ. As with other branches of mission work, we have a crying need for personnel—especially Chinese Christian doctors, training school staff and hospital evangelists.

One of the rewarding phases of this happy life is the work and association with the lovable student nurses. In the Out-

patient Department and on the wards they help us and work with us. The foreign nurse has abundant opportunities for fellowship and work with the training school staff and students, in addition to her hospital responsibilities. She teaches some too, but the Chinese staff naturally and capably bears the heavier teaching burden. The doctors at times also help with the teaching.

The students now in the enlarged union training school have student self-government. With the help of Mrs. Hsu, the pastor's wife, who has Bible classes with all the students, the Christian students, who form the majority, lead their own prayer services and take their turn in conducting one of the Sunday evening church services each semester. They have also arranged and staffed reading classes for our hospital coolies, most of whom could not read, and they lead a worship service for them before teaching them characters.

The new students come to understand the meaning of the Christian gospel and many of them accept Christ as their personal Savior. One of the greatest joys is to attend the service when some of our girls whom we have watched from their admission are baptized. And then it is an even greater joy to watch them grow in their Christian experience and finally graduate, fine Christian nurses. And when one of them joins our staff and helps us day by day, by word and deed, to share the message of Christ with our patients, then our joy is full.

You may think that our doctors and nurses are only interested with the work of the city hospital. What about all of the surrounding villages which have no medical facilities? Dr. R. L. Crook, Yaan, for years rode his bicycle to the out-stations to minister to the sick. Recently in restudying the medical work in Yaan and seeing opportunities for future work Dr. Crook wrote:

A larger service is within our reach. A mobile dispensary could extend the work of the hospital to three cities and four villages. When the roads under construction or proposed are opened, three additional cities can be reached, and several additional villages. A working team of a doctor, evangelist and a nurse could quickly cover a wide area; intimate contact with the out-stations would be established, and a real service rendered

to the district. The addition of a movie projector for health-education and evangelistic work would add interest and value to the evening meetings. One would gain entrance to the schools and be a stimulus to the out-station work.

Now what is possible in Yaan is equally possible in Ipin. Missionary pastors know that the Christian hospital is their strongest ally in mission work, and not infrequently the ministry of healing does what words fail to do. The Christian hospital has opened the way for preaching and teaching and has kept the way open.

The medical needs for the Chinese in West China are tremendous, but our doctors and nurses realize that unless they minister to the spiritual needs also their task is unfinished. The thirst for health frequently leads the Chinese to the Great Physician who heals both body and soul.

2. The Thirst for Education

IN West China the thirst for education is something that people in America can hardly realize. This thirst is partially shown by increased enrollments. For example, the West China Union University enrollment before the Japanese war was about 350 students. Since the war the enrollment is only slightly under 2,000! The school now has a faculty of more than 400! A former Baptist sponsored primary school in Yaan has increased its enrollment from less than 100 to over 700! So it is with all of the schools, government or mission.

Probably per dollar invested no other institutional work in China has paid as high dividends as Christian schools. In a land without a Christian tradition or culture, missionaries have sought to build up a Christian environment, which will cover a number of years in the student's lives. The Christian school is the best method of accomplishing this aim.

Baptist educational work in West China includes the following:

1. In Chengtu, we are cooperating in a boys senior middle school and in the West China Union University.
2. At Ipin, we have (a) a kindergarten for boys and girls, (b) a coeducational primary school, (c) a boys junior middle school (Monroe Academy) and (d) a girls junior and senior middle school.
3. At Yaan, we have a boys junior middle school and we give some missionary supervision in the kindergarten and primary school.

The following account of Christian Education in Ipin by Miss Lettie Archer reveals the aims and results of our Baptist schools there which is typical of our school work.

Christian education in West China began in Ipin in 1901, when Briton Corlies gathered together a group of boys for study and lace-making, with the hope and purpose of leading the boys to know Jesus, which has been the primary purpose of all our mission education . . .

School work for girls, a thing then unheard of in West China, was begun in Ipin in 1902. A better organization was effected in 1905 by Pearl Page. At first it was all grade school work, but has grown into our present complete system, from kindergarten through a full junior and senior middle school for girls.

The advantages of this line of work soon became so obvious that like efforts were begun in most of our stations. We have never developed this work on a very large scale, but only to the extent necessary to the carrying out of our whole church program. It is most extensively carried out in Ipin.

From the early years of our mission work our schools have had a prominent place and have made a worthy contribution to the central aim of evangelism, and the establishing of a Christian church in China. The reasons for this are two, opportunity and need. The opportunity came because the Chinese have always had a great respect for education. The need, the greater of the two reasons, falls under three heads: (1) need of the missionaries for points of contact, (2) the need of the people to learn to read, and (3) the need of the churches for native Christian leaders.

The need for missionary contacts is still present, though after fifty years, since the missionaries and the Christian church have made for themselves a place in the lives of the people, that need is less urgent.

The need of the people to learn to read is likewise not so important as formerly, though still many are finding Christ who would not have done so if they had not become literate. Its urgency as a mission project is diminishing because education in government schools is becoming more wide spread.

However, the need for Chinese Christian workers is still great. Not only do we need these schools as places in which to train up Christian leadership for carrying on our program, but we need to train up a Christian lay community which can radiate the fruits of a Christian life throughout a larger area. The fact that our Christian families need Christian training is a very good reason for the continuance of our education program. The importance of this is becoming now very convincing, as we are beginning to absorb into our work some of these second generation Christian youth who have all their lives been in contact with Christian teaching in both home and school. The difference in concept of Christian truths is strikingly apparent when we compare those who have been continuously with us with those who have recently come into our churches and schools from other surroundings.

In our Baptist Mission, we have from the first kept vitally alive the realization that the schools, while they must be conducted on a high standard, do not exist as an end in themselves, but definitely as a field for evangelism and leadership training. Thus they are contributing factors to our entire program. Any school which does this is worthy of a place in our program. With this realization in mind we organize and carry out an intensive program of religious activities and teaching.

The Munroe Academy for boys is separated from the rest of our Baptist schools. It is a General Board responsibility but because there has not been a missionary family to live at the school during a number of years, a Woman's Board worker crosses the river and goes up the hill to the school once a week. The Munroe Academy principal, Mr. Mei, is interested in putting on a Christian program. With the addition of a teacher trained in religious education, together with the pastor and

the limited time of the Woman's Board worker, a great interest in Bible study has been created. A fine fellowship group has been organized for the study of the Bible, a teachers' discussion group under the leadership of the pastor is being held weekly, and as a result twenty-two boys are asking for baptism.

In our Primary School one of the missionaries conducts a weekly Bible study for the teachers. The principal's wife, a fine consecrated teacher, a product herself, of our school system, gives week-day Bible lessons to the students. Then on Sundays many are gathered into our Sunday School for more instruction. The results of this instruction are strikingly evident in groups of candidates for baptism.

A very thorough-going program of religious instruction is used in our Girls' Junior and Senior Middle Schools. Bible classes are given on week-days for each class in school outside regular hours. These classes are, of course, voluntary; but very few girls fail to attend. These are conducted by missionaries and Chinese Christian teachers. Much work and time is put upon the securing of materials and upon preparation to make these courses interesting enough to draw the students. Recently, from these various groups there have come twenty-eight students for baptism.

The girls in the school who are Christian have their own club meeting once each week for Bible study and discussion. This club was organized seventeen years ago, and has done much for the continuous growth in the Christian life of the girls, and has been a splendid influence in the school.

The girls and boys in our schools are encouraged to enter the organized Sunday School class for young people, as well as the Youth Fellowship group on Sunday afternoons. Church attendance is urged. There is an increased interest in these things at the present time.

A deeper interest in the church and its activities is inculcated by enlisting our Christians as Sunday School teachers in the primary department of the Sunday School, as members of the church choir, and as ushers. They often take active part in the evening services of the church.

The more obvious contributions of our Christian schools include the following: first, our own national leadership is chiefly from these schools; these include our Convention Secre-

tary, a deeply consecrated man, our fine pastors, evangelists, Bible women, teachers, doctors, and nurses.

Second, large numbers of our graduates are filling positions of responsibility in the government, in banks, in offices of education, in public welfare projects, in schools as teachers, and in homes as mothers and fathers. The moral and Christian instruction they had in our schools has made them more fit for their work than they would have been otherwise. The moral standards alone which they acquire in mission schools carries over to help leaven the whole immoral lump of society in which they labor. Business men say: "We like to secure graduates from your school. They are more dependable."

Third, from our schools come the youth who make up our church life. They sing in our church choir, teach in our Sunday School, and most of the pupils in our Sunday Schools come from our schools. At one time in our Ipin Baptist Sunday School, our Girl's Middle School students and teachers furnished fifty-seven of its teachers.

Finally there is the influence on opinions and moral standards of the hundreds that go through our kindergarten and grade schools who may never continue through middle school or university. They may never become leaders but as ordinary citizens they will not forget the moral teaching they received while in school. In the leavening of the whole lump this influence cannot be measured, but it must not be ignored, for it will tell through the years in the whole change that must take place before the moral fiber of this land measures up to such standards as a brotherhood of Christian nations demands.

Needs and opportunities for Christian schools still exist. They still furnish a Christian atmosphere for student life, they are still a very rich soil for evangelism, and they still prepare a Christian leadership we need so much today. Certainly with the present shortage of staff, we need to continue this leadership training program, lest great detriment fall upon all lines of our work.

When the internal problems of this country are settled and reconstruction begins in earnest, including the increase in numbers and standards of schools, primary schools will pass into government hands. Still farther in the future, necessary leadership may be obtained by a program of Christian contacts with

students in government schools. Even now we have a boy in Ipin from the government school, who is working with our pastor with a view to entering the theological seminary in the fall of next year.

So long as our educational program keeps its proper relationship to the building of the church, and continues to make the contributions already mentioned faithfully and well, it should be continued. Our Baptist schools in West China have never lost sight of this relationship and of the responsibility of the educational program to the whole of our work.

When students are graduated in Ipin, Chengtu, or Yaan, and when they qualify for college entrance, they may go to the West China Union University, a Christian institution jointly supported by the American Baptists, American Methodists, Friends, United Church of Canada and the Church of England.

The Union University is the training center for college grade Christian leaders, whether it be in education, medicine, dentistry, or the ministry. Baptists have shared in the University by supplying missionary teachers and doctors. Miss Sara Downer has been the Woman's Board worker in the University Woman's College of 500 girls for a number of years. Not a few of the Chinese faculty members have come to the university via our Baptist schools in Ipin and Yaan. Dr. D. L. Phelps writes of the religious program of the University as follows:

All the resources of imagination, initiative and adaptability, have been called upon through the years, that the religious life of the campus should not only keep pace with the advances in the Colleges of Science, Arts, and Medicine, but should give leadership and direction to the faculty and student body. It had been taken for granted that teachers and students would attend the city churches, crossing the old South Bridge through the city walls. All this worked fairly well as long as a large proportion of faculty and students was recruited from the Missions. For in those earlier days, almost half of the student body were Christians from mission schools. Each of the five Colleges had its own morning chapel. There was a small Sunday Morning Service, a larger University Sunday Evening Service,

with a gowned faculty processional. The Student Christian Movement, aided by the City YMCA and YWCA, held Winter and Summer Conferences which stimulated religious thinking and campus activity. There was a Department of Religion in which students preparing for the full time ministry might major. Pastor Fu Chin-beh was the first to graduate from this Department. An excerpt from his own story tells of his decision to become a minister, and incidentally, gives a picture of how many a student at the University was led to make a similar decision:

"The small group, of which I (Fu Chin-beh) was a member, went for a three day retreat in a temple near the University. There each one of us would go into a room by himself for prayer and meditation. Then we would all meet together. During this retreat, under a great banyan tree by the river, in the atmosphere of peace and meditation, I asked myself: Shall I be a doctor, a minister, or a teacher? In my first year at the University, Dr. Morse had tried to persuade me to be a doctor; but I could make no decision. During the three days of that retreat, I listened to the songs of the birds and the blowing of the wind through the trees, just as if the voices of the birds and of the winds were speaking to my heart, and saying, 'You must be a minister.' "

Then came a series of events which were profoundly to change the whole situation. The University had to register with the Government Ministry of Education. All required chapels and classes ceased as compulsory parts of the University life and curriculum. They became elective. The Sino-Japanese War began, and there came to the campus five refugee universities. Our faculty leaped from 70 to 700, our student body from 300 to 4,000. We had on the campus 10 to 13 different denominations; 8 to 10 nationalities. The campus constituency suddenly broadened to include many students all the way from Singapore to Harbin, Kangting, on the Tibetan Border, to Philadelphia. Only 20 to 25 percent of our students were now Christians from mission schools. The training of students exclusively for the ministry became a separate institution, near, but apart from the University.

Well, how was this multiple situation met? The Ministry of Education permitted "required electives" in "ethics" to include

Chinese ethics, psychology, anthropology, sociology . . . We enquired, "May not Christian ethics be given, as well as Chinese ethics?" "Yes," was the reply; so a course in Christian ethics was offered as one of the required electives. "Do not the social sciences include the history of institutions?" "Certainly," came the answer from the Minister of Education. So we offered a course in the history of the Christian Church and social movements. "But it is impossible to teach a balanced course in Christian ethics, apart from Jesus and the Prophets," we continued, in negotiations which lasted many months. Permission was finally given that courses in the Life and Teaching of Jesus were to be recognized by the Ministry of Education as a formal part of the required electives in "ethics" under the Division of Religious Studies in the College of Arts. It was now necessary to make the classes in the Life and Teaching of Jesus more intellectually stimulating, more attractive, than any of the other competing electives. Fortunately, we had on our faculty several College Deans who believed in these classes. One of them, Dr. Leslie Kilborn, Director of the College of Medicine and Dentistry, himself led such a class which contained five future Christian leaders, one of them Wallace Wang. At the end of the year they presented Dr. Kilborn with a silver plaque bearing the Chinese inscription: *Hsien-Tsai-Ming-Pei Liao—Now We Understand*. Word got around that these classes in the Life and Teaching of Jesus surpassed all other ethics classes in interest, vitality, and permanent value. From that day to this, three times as many students freely choose the course on Jesus than we have teachers to provide for them.

Later we bought and built, on three mountain tops, adjacent to the Chengtu Plain and the campus, Lodges for the Study of Jesus. Here in three-week seminars, during the summer, students and faculty were trained to lead classes in the Life and Teaching of Jesus. The religious devotees on Mount Omei presented the Lodge with a black lacquer panel bearing the inscription in carved, gold characters: *Chen Li Chih Feng—Peak of the Truth*.

The Sunday Afternoon English Service has become a steady, large, strong congregation. The University Sunday Evening Service continues. The Sunday Afternoon English Service has doubled in size. Each of these three Services has its own choir; but on special occasions, such as Easter and Christmas, the combined choirs join in large festivals of music, drama and worship.

Handel's *Messiah* is annually given, as well as other oratorios. Two Sunday Schools for the children of faculty and the University servants are well attended. The Student Christian Movement groups and other related groups meeting weekly on the campus, number 55, with a membership of more than 1,000 students.

As the faculty and student body grew and the suburban community around the campus became, outside the city walls, a large population in itself, the need for a University Community Church became urgent. The congregation of the Morning Service elected a Church Board, to be composed of one-third students, two-thirds faculty and community members. Church Committees were chosen and calling on new members was begun. Each year at Christmas and Easter, some 250 faculty and students are baptized. A spacious rectangle bordered by tall lanmu trees, in the heart of the campus, has been chosen for the church site. It will face east-west University Road. The architecture will be of pure Chinese, with red lacquer columns, carved window lattices, green tiled up-curving roofs, with the red chancel lattice doors opening out, on occasion, to an outdoor amphitheatre for special religious services of music and drama. The church with its courts and covered walks, will be surrounded by the famous flora of Szechwan—perhaps the richest in variety in the world—arranged in lovely Chinese gardens, where faculty and student retreats will be held. Thus the Church and its gardens will symbolize the finest Chinese religious tradition, giving it expression through the Christian Church. This should become a kind of Chinese Westminster Abbey, the Christian “*T'ai Miao*” (Holy Temple) of West China, where faculty, students and community will unite in Christian fellowship and service, and gain practical church experience to take to other churches in the towns and cities to which they go.

But why build a church in these chaotic times? Because this is THE TIME for aggressive Christianity to take the initiative! In Leicester, England, stands a church erected in 1653, and bearing this inscription: ‘When every holy thing was through the land being destroyed or profaned, this church was built to the glory of God by Sir Robert Shirley, Baronet, whose singular praise was to have done the best things in the worst times, and hoped for them in the most calamitous.’ Well, a Chinese donor

has already given the West China Union University Community Church U. S. \$23,500. \$40,000 more is needed, but we have every expectation that many, Chinese and Western Christians, in China and abroad, will joyously participate in the building of this great religious center to the glory of God in China.

3. The Thirst for the Living God

SHOULD those pioneer missionary wives who started women's work in West China see the work that is carried on today, they would be amazed! Tremendous social upheavals have taken place in Chinese society during the past generation. The emancipation of the Chinese women is not complete, but profound changes are to be seen today. Early women's work was done under great opposition. Not infrequently the Chinese girls and women had to come secretly to the missionary wives. Miss Astrid Peterson, Ipin, in writing of Mrs. Yen Chi-lung, one of the early converts to Christianity, speaks of the difficulty encountered by Chinese girls:

She became acquainted with Mr. and Mrs. J. P. Davies and wanted to study in their school, but her parents would not consent. She would say she just went to visit the foreigner, when actually she was studying. Her desire for learning and for Christian teaching grew. Despite her father's disapproval, but with her mother's consent, she became a boarder in the Baptist Girl's Primary School. She accepted Jesus as her Lord and Savior and delighted in reading the Bible.

In contrast to the difficulty encountered by Mrs. Yen as a girl when she wanted to study in a mission school, today the missionaries have to limit the number of girls who may attend Girl's Club. In Yaan, Miss Ada Nelson's Girls' Club has limited the number of girls to 100. She could easily have 200 if she had adequate room and more teachers to help. There is no seeming opposition or hindrance to the foreign missionaries' endeavor in West China today. Never in the history of Christian missions has there been so many opportunities for work with women and girls.

The emancipation process has not been all to the good. Miss Minnie Argetsinger, Chengtu, writes:

Since the early days the women of China have progressed. They have thrown aside the early conventions of society and are adapting themselves to the new society. In some instances it has not always been a change for the better. However, women are becoming a strengthening influence in the new society. Dawn has already passed in the expansion of women's work. The work for women at the present time has no limitations and is full of possibilities.

Emancipation cannot come by decree, but by training, improvement and education. One may have the privilege of freedom but not the training and understanding to utilize such freedom. Especially do the girls of China today need guidance. Many of them go to extremes and have very unhappy experiences because they abuse their newly acquired privilege. The new freedom is bringing some evil results. There are many love triangles, delinquent parents, abandoned children, broken homes and unhappy people.

Women's work through the years has changed to meet the needs of the Chinese. Miss Astrid Peterson, in writing of the development of women's work in Ipin, says:

The early method was for the missionary to have daily contacts with a very few women, teaching them to read and present the way of salvation as well as Christian ways of living. These women who first accepted Christ gradually helped in the work of winning others. Since they had no special training, much of the responsibility and initiative rested with the missionary.

One of the early crusades carried on by the missionaries was against foot binding. The combined efforts of all China missionaries against this painful and crippling custom eventually brought forces into action which out-lawed the practice.

Women's work today has much variety, everything from regular class work to informal sewing meetings. Ipin Station has carried on literacy classes for years. These classes have become known as the Women's Wednesday and Friday Classes for studying Chinese characters. In China still the larger pro-

portion of women cannot read. How can they be rooted in Christianity without reading the Bible? Miss Astrid Peterson says of these classes:

The years of work in our Wednesday and Friday Classes for the women at the church on character recognition and Bible Study have proved most profitable in teaching inquirers the Gospel and helping Christian women grow in Christian experience. It is difficult to teach a young American missionary to read Chinese characters, but it takes more patience to teach a forty-year old Chinese woman who has never been inside a classroom!

In all of our stations the Women's Board workers carry on some type of work for young mothers. Sometimes this work is carried on in organized classes. Other times it is done informally by visitation.

Yaan has a phase of women's work that is probably the only one of its kind in West China. Miss Ada Nelson and her Chinese co-workers hold a *weekly baby bath*. Back of the church there is a building which is used on Sundays for children's church, but on Wednesday morning it is a baby bath house. The church coolie heats water in Chinese stoves. At 8:00 o'clock the doors are opened and young mothers from the street begin arriving with babies in arms. Mrs. Wu registers the mothers, thus forming a record for future follow-up work. After registering the mothers (sometimes the fathers bring the babies) they are told to sit in the main room. But who can sit still when just through the door there is the noise of the children being bathed? As we enter the room where the bathing is being done, we find fifteen or twenty parents with their babies. The babies are in various stages of being dressed or undressed. Because Chinese babies are so tightly bundled, Miss Nelson asks the parents to undress and redress the babies. As soon as our eyes become accustomed to the steam, splashing and screaming we notice that there is a well-worked-out system! A nurse from our Baptist hospital is present to treat skin diseases, and give helpful suggestions to the mothers. Next, the child is put into a shallow wooden tub where there

is real warm water and soap. Some of the babies who have become accustomed to the bath procedure enjoy it, and how the mothers love to show-off their fat babies! The new-comers usually make vocal their disapproval of this business of bathing! The room is one great medley, steam, crying, splashing, dressing, undressing and parents crowding around watching their children being bathed. In one morning Miss Nelson and her helpers have bathed 89 babies! There is a very low fee which doesn't cover the total material expenses, but helps defray costs. For most of these babies this is the "one bath" a week they receive. . . . It is interesting to notice the types of people who bring their babies to the bathhouse. There are the military, the fairly well-to-do and the poor. The extremely poor do not come because they are working during the day-time and the very small fee is more than they are willing to spend on water . . . but they will buy their tobacco!

Another phase of women's work is the Girl's Club. Both Ipin and Yaan have found this method helpful in reaching the school girls. These clubs are usually limited in number due to the shortage of personnel to supervise them. The main attraction in Yaan is English! All school students are required to study English. Thus an opportunity to hear English as spoken by Americans is rare. The clubs' activities center around the Frank C. Laubach simple English stories of Jesus. Naturally there is opportunity for play and refreshments. The girls do not respond very quickly to hand-work here, but some of them will make a scrap book. These are the girls who will in a few years be homemakers. It is very important that these girls be won to Christ and helped to found more Christian homes.

At various times both in Ipin and Yaan there have been informal groups of Chinese women who gather in a missionary's home for an afternoon of sewing and talking. They love to come into a nice, clean home to sit and visit. The Chinese women are expert at knitting, and they can carry on a lively discussion never missing a stitch! Out of these discussions comes direct and indirect teaching on homemaking, Christian-

ity, child-care, educational problems and not infrequently domestic problems.

The scope of women's work is well covered in watching Miss Minnie Argetsinger, Chengtu, in action. She lives near the Baptist church in the city. As one approaches her place, there are shouts from the children, "Min Chiao Shih," which means Miss Argetsinger. One would think that these children could distinguish between a young man and a white-haired lady, but the children and the street people all know "Min Chiao Shih," so they call every foreigner by her name.

The day begins early for Miss Argetsinger. There is a steady stream of little street urchins who come to her for bandages and violet purple. She gives this one a dab of iodine and that one a dab of violet purple and sends them away happy. She says, "The sympathy does more good than the medicine!" Once a week she has as many as she can crowd into her place for a children's meeting. She could have 400 as easily as the 100 or more that she can accommodate. These little friends probably will never be able to get far in life, but they will always remember a kind lady who loved them and bandaged their sores; one who talked to them about Jesus.

The morning is hardly started before two or three middle school boys or girls drop in to see "Arget." They all come to sit and talk or to look at magazines. Her home is the public reading room of the church vicinity. She has a grip on the boys that many a pastor could easily envy. She is respected for her many years of teaching, her kind-heartedness and her enthusiasm for the Baptist Church. Her former pupils frequently bring her gifts, and they come from almost every walk of life. Some are poor and some are wealthy, but they all know that "Arget" is their true friend.

Once a week she has a meeting for the old women of the street. Practically none of them can recognize characters and they all are old and tottering. Some people wouldn't waste their time on such an unpromising group, but "Arget" has not only cared for them, she has won a number of them to Christ. As she sometimes says, "I give them a good time once

a week," but that good time is leading up to a personal commitment to Christ. Miss Argetsinger writes: "Some of these women have never heard the Gospel. Last week we had an especially inspiring meeting as a few of the women were interested enough to ask questions. One of the older women became very enthusiastic over the song, 'I want Jesus'."

She also has that very important group which includes the young married couples. How desperately these young people need counsel and guidance in a changing China. I have never seen such diverse elements in Chinese society have one loyalty as they have to "Min Chiao Shih." The rich and the poor alike who come to her door hear her witness for Christ. Not long ago "Arget" was walking in the city when an unrecognized rickshaw puller said to her, "Get in and I'll take you where you want to go." Such a statement from a rickshaw puller is as miraculous as Joshua commanding the sun to stand still! Sometime earlier "Arget" had helped this puller in some way, perhaps she had helped his children.

The importance of women's work in China cannot be exaggerated. At present along with the importance is also the opportunity for doing women's work. One of the main emphases in all of China missionary work during the next few years will be "Christianizing the Home." There is no better place to begin than with the girls who will in a few years be the wives and mothers in homes. If we can have consecrated Chinese mothers, we shall not have too difficult a job in winning their children to Christ. The youth of every generation is the hope of a country, and China desperately needs a generation of Christian youth.

There is also the need for recruiting Chinese women for our institutional work. We must have consecrated Chinese women for the schools and hospitals. Christian teachers are indispensable! Our schools are suffering today because we cannot find enough Christian teachers.

The trend of church development is the same in China as it is in America. At first the men were the leaders; the women

sat back and were not expected to say anything even if they did think it! Miss Astrid Peterson writes:

In the early years of our work there were few women church members in comparison to the men. Now in Ipin there are more women than men and the attendance at each church service averages about two-thirds women and one-third men. Also the women's offerings exceed the men's offerings. In the early history of our church there were few literate women while now most of the women can read the Bible. In the beginning of the work in West China, socially the women were kept in the background and of course the women took no active part in the organization and church management. Now we have women on all committees, they lead meetings and take an active part in most phases of the work. They even take part in giving the Gospel to men and women in prison.

The women in China today are assuming their responsibility for the Kingdom's work. Miss Emma Brodbeck, Loshan, is our only Baptist foreign worker in that city. She and the Chinese pastor feel that the little out-stations also should share in the Kingdom's work. Together they make regular trips to the small towns that Christ might be made known in these remote places. The country women also thirst for the living God.

In a world of physical suffering and starvation it is easy to forget that there are also hungry hearts and thirsty souls. Never have the people of China expressed their spiritual interests so freely as they do today. The old religions are breaking up rapidly. The younger generation no longer follows their fathers' gods. The danger we see daily is that they have made rationalism their god and materialism their idol.

Our Chinese seminary students are concerned about this condition. Under the leadership of President Wallace Wang of the West China Union Theological Seminary (Chengtu), the student body held two series of street evangelism meetings last year. The seminary maintains a street chapel which helps give practical training to young ministers. The street in front of the chapel was chosen as the place to begin the evening meetings. Crowds are never difficult to get in China . . . there are thousands of people milling the streets day and evening.

A foreign accordion player was invited to play gospel hymns to attract attention. A foreigner needs no added attractions to collect a crowd in China. We are such queer looking people, tall, pale, yellow or red hair, and long noses! Soon there were more than five hundred people pushing, crowding, talking, trying to see what was going on. Crowds gather for any and everything that is unusual — arguing parents, bargaining merchants, squabbling neighbors, accidents, marriages and the fire-cracker funeral processions. What was this? "Can't see," said a withered old man who was packed in by the crowd.

Seminary boys and girls were out on the fringes of the crowd inviting passersby to stop and listen. When the music ceased, one boy stood on a stool and said he would teach the crowd to sing. With the accompaniment of the accordion, the student taught the crowd a verse of a hymn. They love to sing, or at least attempt to sing! Here stood a ragged wheelbarrow man trying to sing. A tired rickshaw puller, prematurely aged by hard work, was simply listening. There were mothers with babies strapped to their backs, curious children, a good sized group of middle school students, tradesmen and craftsmen all singing or listening.

Another student began to preach the Gospel. Who had ever heard such words, "Blessed are the poor, for theirs is the kingdom of heaven?" Everyone knows that the poor are trapped and exploited by their poverty. Another boy preached, saying, "God so loved the world that He gave His only-begotten Son that whosoever believeth in him should not perish but have everlasting life." Could there be anything that didn't cost money? These students must be getting ready to sell something later! Then a girl told what Christ meant to her. By now it was getting late for the street people. The student leader invited all those who were really interested in knowing more about Jesus to enter the chapel.

The crowd reluctantly broke up, old wrinkled women shouting in squeaky voices, girls nervously laughing trying to build up courage to enter the chapel. Some men started in

and then more followed. When the door was closed, a hundred people had jammed into the small chapel. Another student preached. He told them more about Jesus and why the students had come to tell them the "Good News."

After an hour, this meeting was dismissed, but not before an invitation was given for those to remain who wanted to become Christians. A small group of twenty or thirty remained. Each seminary student took two or three of them and talked with them about Christianity. Some prayed with those who were earnest seekers. This was a time of heart-searching and hungry hearts were being fed.

Eleven o'clock came and still some street people wanted to hear more, but it was time to go home. The students gathered together and sang a hymn for the joy of their hearts. Then they went back to school for a night's rest.

During the two weeks of meetings, approximately 7,000 people heard the Gospel. Over 1,000 had attended enquirers' meetings for further instruction. 224 had expressed a real desire to become Christians and promised to attend weekly Bible classes for six months. Night classes were then organized in order to give "The Bread of Life" to these hungry hearts and to lead them to the "Fountain of Life." At Christmas time 31 enquirers were baptized and received into membership of the church. Others are still receiving instruction and will be ready for baptism and church membership later.

What has been done by the Union Theological Seminary students under the leadership of Wallace Wang is being repeated in several of our Baptist Stations in less spectacular ways. During the past year, the Ipin Baptist Church has received nearly 100 new members by baptism! Chengtu has received approximately half that number by baptism. The church was the first institution established in each station except in Chengtu and it has remained the symbol of all our work, seeking to draw men to the living God through Jesus Christ His Son. The Baptist Church in West China has had to fight for its existence. There have been evacuations, revolu-

tions, corrupt church members and now civil war. But through it all, God has been able to help the consecrated Christians to gather up the remnants and begin anew.

It is difficult to say what services the church provides in each community because the schools and hospitals gear their programs to the church. As Miss Lettie Archer, Ipin, says:

In our Baptist Mission, we have from the first kept vitally alive the realization that the schools and hospitals, while they must be conducted on a high standard, do not exist as an end in themselves . . . but definitely as a field for evangelism and leadership training. Thus they are contributing factors to our entire program . . . Through the years each institution has tried to integrate its work with the church.

Our four main stations, Ipin, Loshan, Chengtu and Yaan are quite different today in their strength and in the scope of their church programs. Ipin, under the capable and continued leadership of Hsu Yao Kwang and the coordinated efforts of the schools and hospitals, has built up a very fruitful and strong program. Pastor Hsu is one of the best (some leaders in West China go so far as to say the best of the) Chinese pastors in West China. He is a product of Baptist training, a graduate of West China Union University and Nanking Theological Seminary. He has built under God a native church that is outstanding. The continuous supervision by American Baptist missionaries has helped to keep the church from meeting undue discouragements.

The Baptist Church of Loshan has earned its own right to continue. Without moral and spiritual support from other Baptist institutional work, this church has grown. Baptists have no schools or hospital in Loshan. For years there have not been enough foreign pastors to have one in each station. Thus, Loshan has not had, in recent years, proper supervision. The present Chinese pastor has not had complete training and is a man of modest abilities. But in spite of the lack of foreign pastoral family, the church has continued to minister to the needs of the community.

With the return of Miss Emma Brodbeck, the church work in Loshan has sprung to new life. She writes:

On Friday nights for our Children's Club we have ten to fifteen helpers. We have two age groups in the Club. There are over one-hundred 9-12 year old children and more than fifty in the 6-8 year age group. Three or four men who have been teachers give me real help. They tell stories, teach "behavior," and help with the music. In between sessions, it is they who think up new ways of taming those wild street youngsters, getting better order, and avoiding the times when the youngsters get out of hand and become rowdy. The rest of the helpers are my Middle School boys, who assist in discipline, registering, and doing odd jobs. They also come to help as ushers in the street meetings. We get fine groups in off the street . . . We had twelve baptized on Sunday.

The following incident written in a personal letter by Miss Emma Brodbeck speaks well of what the Loshan Baptist Church has meant in the lives of some of the Chinese.

On our way home we stopped at deacon Wang's. He was an early church member in Loshan and his whole family are members. He was looking forward to our visit and told the family to make sure that the home was clean! When we arrived, he read a chapter in the Bible (he was 86 years of age) and had prayer. Last night after reading the Bible as his habit was, he went into another room, but his legs gave way and he died, praying the Lord to receive his spirit. Since the family are all Christians they did not put on a show of wailing. Everything was quiet and in order. We had a service today and will have another tomorrow when he is buried.

The Chengtu Baptist Church grew out of our cooperative efforts in the West China Union University. Dr. D. S. Dye was sent to the university to teach physics. At that time we had no Baptist Church in Chengtu. He began a Sunday School in the city and out of this Sunday School has developed one of our strongest Baptist churches in West China. For years the church has been blest with the keen spiritual leadership of Fu Chin-beh, who is also the Convention Secretary for West China Baptists. The Chengtu Baptist Church has the highest

percentage of college graduates in attendance of any of our churches. Because of such families as the David C. Grahams, the Dryden L. Phelps, the J. E. Moncrieffs and the D. S. Dyes, who teach in the university, many students become interested in the church. Miss Sara Downer, Woman's Board worker in the Women's College, has won a number of fine young students to Christ and has enlisted them in the Baptist Church.

The Chengtu Baptist Church situation differs from the other stations in that the University feeds into the church. The young people from our other stations go to Chengtu to study. Also there has been a concentration of foreign missionary personnel in Chengtu during the past several years. This greatly strengthens the work. Especially have the Baptist Fellowship groups on the campus been of assistance.

The Yaan Baptist Church has suffered a number of difficulties but still ministers in the name of Christ. The city is torn by opium and gambling, the tentacles of which reach almost every area of life. At present there is no Chinese pastor or evangelist but the laymen will carry on until adequate help can be found. The leaders of the Baptist Hospital and schools have been the saving element in times of trouble. These Christian laymen have rallied to the emergency. Thus every Sunday the Gospel is proclaimed.

The Baptists in West China most desperately need enough general missionary families to have one family in each of our four main stations. Thirty-five years ago, Dr. John L. Dearing, then foreign secretary of the American Baptist Foreign Mission Society, saw the opportunities and needs in West China. In 1913 he wrote "The Golden Hour in West China." How appropriate his words were and how true they are today. Here is a part of what he said:

In evangelistic work a commendable beginning has been made, but the home churches have failed to appreciate the extent of the province, the magnitude of the undertaking, or the demands of the hour . . . Strategic points have been occupied. Stations have been opened in great centers. The territory has been considered in a scientific and broad way. As a result, the

responsibility for the territory has been finely divided among the different denominations, so that there is no duplication and each has a large and definite responsibility for certain districts...

The burden thus falling upon Baptists and clearly recognized is oppressively great . . . At Yaan, Baptist workers are the only ones who occupy this border city, on the direct road to Tibet and the key to millions of people, both Chinese and aborigines. Fifteen important outstations, of from 10,000 to 50,000 inhabitants each, have been opened within reach of this town, while four day's journey over the mountains brings one into the midst of hundreds of thousands of people who are waiting in darkness for the gospel, and upon Baptists rests the responsibility to give it to them.

Loshan is shared with other missionaries, but the eleven outstations, which are occupied by ourselves alone, represent as do most of the outstations in West China, from ten to fifty thousand people each. These are easily reached up and down the river, and whenever the missionary can visit them he is met by crowds—all work is dropped and attention is given to the most important thing, his message.

Ipin, which was the first mission to be opened by us in West China, 1893, and which is now the third city in size in the province is surrounded by some forty towns which have been opened as outstations. Many of them have chapels, maintained by the people while waiting for a missionary to come and help them. The openness of mind and the deep desire of these people for Christian teachers is an appeal that would powerfully move many in the home land if they could but really face it.

Thirty-five years after Dr. Dearing wrote his report on the opportunities in West China, a Chinese Christian speaks of the challenge of today. President Wallace Wang of the Union Theological Seminary, in his yearly report of the Seminary wrote in 1947:

How can we supply enough trained and capable workers to fill the vacancies in our churches? We have 150 (300 before the Japanese war) churches and chapels for which we are responsible. Our statistics tell us that we have over 100 church workers, 60 of whom are ordained ministers. There are 137 counties in Szechwan Province. We need at least one church for each county.

We need 400 workers. The call is urgent. In sixty years we have won 200,000 members out of a population of 60,000,000, which means one out of every 2,250. We need able men, strong, Christ-like men!

III

"SIR, GIVE ME THIS WATER, THAT I MAY NOT THIRST"

THE Samaritan woman's request of Jesus is timeless and universal. Down through the ages when people have come in contact with Jesus, have seen His purity, love and compassion, they have been moved to ask Him for that which will quench their thirst and be in them "a spring of water welling up to eternal life."

When the Samaritan woman asked Jesus for living water, her motive was one of selfishness. We recognize that her motive was not very high because she had not yet realized that she was talking with the Christ. When she got a glimpse of the truth, she ran into the city to tell her friends saying, "Come, see a man who told me all that I ever did, Can this be the Christ?" As a result of her enthusiasm, many Samaritans went out to see Jesus. Later they said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

The Chinese have passed through that stage of selfish asking as did the Samaritan woman. We have had our "rice Christians," "get-rich-off-the-foreigner church members," and "get-a-free-education church members." The foreign missionary has not been as discerning and wise as Jesus was with the Samaritan woman. At times we have misinterpreted people's motives, but God has frequently brought great good out of these experiences. Listen to these words:

I was baptized by the pastor at the age of fourteen. Perhaps my boyish motive for this action was not very high. I saw everybody in the church taking the bread and the wine in the communion service; I wanted to be a member so that I could do this too!

But the man who uttered these words has proved that he got the "living water." No man in West China is more devoted to the Kingdom of God than Pastor Fu Chin-beh who also said:

Increased salary cannot replace my twenty years of religious work with the church . . . I would never be willing to leave my work. My conscience would not let me rest. I would not be able to meet my friends, Joseph Taylor, Harry Openshaw, and John Davies.

The Chinese are now coming to the Christian Church because they know that the Christian way of life is the only way. There are three generations of Chinese Christians in West China. Some of these Christians have caught the spirit of evangelism and are making great financial sacrifices to continue in full-time religious work. The cry for the living water which will spring up into Eternal Life is evidenced by the closing of Buddhist and Taoist temples. The people are realizing that idol worship and gong ringing have not quenched their thirst for God. Only Jesus Christ, the Son of the living God, our Lord and Savior can quench man's spiritual thirst. "If anyone thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.' "

MISSIONARY STAFF (1948)

IPIN

Dr. and Mrs. Robert B. Ainslie
Miss Lettie G. Archer
Dr. Marion I. Criswell
Myrtle C. Denison, R.N.
Dr. Dorothy G. Gates
Miss Astrid M. Peterson
Miss Evelyn B. Solomon

LOSHAN

Miss L. Emma Brodbeck

CHENGTU

Miss Minnie M. Argetsinger
Miss Sara B. Downer
Mr. and Mrs. D. S. Dye
Mr. and Mrs. J. E. Moncrieff
Rev. and Mrs. Dryden L. Phelps
Elizabeth A. Swanson, R.N. (language)
Rev. and Mrs. Clarence G. Vichert

YAAD

Dr. and Mrs. Rudolph L. Crook
Rev. and Mrs. Dean R. Kirkwood (language)
Miss Ada L. Nelson

